The Modern Tale Of An Antifascist Propagandist

Hjaðningavíg

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Preface

This essay concerns what we regard as the dishonourable and bigoted treatment over decades of one particular individual by a well-fêted but minor public figure who just happens to be an antifascist with his antifascist ideology now mainstream in societies such as Britain and Germany, evident in the acceptance of the 'cancel culture' - the censorship - which is part of that ideology and which censorship now hides under the pretext of countering such things as 'extremism, racism, hatred and harmful content' which have now been defined to include historical revisionism, otherwise known as 'denial of the holocaust'.

We have named this minor public figure The Antifascist Propagandist (or some variation thereof) because he is not only an example of latter-day antifascist propagandists but because he is also a minor example of those in the modern West, such as journalists and politicians, who have abandoned the former standards of fair play and of being truthful expected of such people. The primary examples of such abandonment are The Vulgarian, the 45th President of the United States, and The Dishevelled Buffoon, Boris Johnson, Prime Minister of Britain in 2022. Such people have revealed that they can abandon the former standards of fair play and of being truthful while hypocritically paying lip-service to them, and can lie, cheat, insult people, ignore decency, seldom if ever apologize, and get away with it all because they had or have enough sycophantic supporters or they could by rhetoric and propaganda convince enough of the masses to believe and support them.

This bigoted treatment of one particular individual by our antifascist propagandist has been copied by dozens of others with the latest insult of their ilk being to call his rejection of all extremism a deception.

Kerri Scott
February 2022

David Myatt, 2003

"The concept, and the question, of honour is perhaps the most constant thing in my life,
from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct,
through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos."
Some Questions For DWM, 2014

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Part One
Birth Of An Antifascist Propagandist

Over a quarter of a century ago a diminutive antifascist propagandist, then still learning the trade of the Fleet Street hack, developed an unhealthy obsession founded on hatred. The obsession began when he was tasked by Gerry Gable, the then editor of the antifascist magazine *Searchlight* and his employer, with researching the activities of David Myatt for a forthcoming propagandistic article of the gutter-press type, with Myatt at the time the leader of the newly founded National-Socialist Movement (NSM), the successor to Charlie Sargent's Combat 18 following Charlie's arrest for murder. Myatt was the author of numerous 'neo-Nazi' essays and pamphlets and had a history of violent street activism going back to 1968, having served a term of imprisonment for a racially motivated attack and been the bodyguard of Colin Jordan, {1} Britain's most notorious neo-Nazi.

The Antifascist Propagandist, given his ancestry and character, was incensed by Myatt's political activism and writings and conceived a typical antifascist plan to spread suspicion, lies and disinformation about an opponent. {2} In the case of Myatt, The Antifascist Propagandist intended to discredit him and his political writings in the eyes of his fellow neo-nazis. In addition, and importantly, he hoped such a campaign of defamation against a specific political enemy using an established monthly magazine would aid his sense of self-importance as well as increase his stature among his 'comrades', things he was eager to do given that he had been bullied at school and had spent his twenties trying to overcome those traumatic school years.

The Most Evil Nazi In Britain

Early in 1998 The Antifascist Propagandist had written the first draft of his article about Myatt which with its character assassination, unproven allegations and defamation so impressed his comrades in the *Searchlight* organization that it was decided to devote most of the April issue to Myatt, a photograph of whom, chosen to show Myatt in a bad light, would adorn the cover, with The Antifascist Propagandist now tasked with writing the other articles about or which mentioned Myatt.

Despite the fact that no evidence whatsoever was presented for the allegations made about Myatt, the issue was judged such a success that The Antifascist Propagandist was chosen to succeed Gable as editor of the magazine, a position he would assume toward the end of the year. Its success outside antifascist circles was partly due to what Myatt had stressed and would continue to stress in his neo-nazi writings: a lack of honour among many latter-day neo-nazis. Which theme of honour had enraged antifascists because Myatt, as National Socialist ideologue, was claiming the moral high ground for his ideology and according to the twisted counter-ideology of antifascists such a claim merited, at the very least, a character assassination of the offending and heretical author.

For, in 1997, a year before the Searchlight smears appeared in-print, Myatt had written in his article *The Disease of Suspicion*,

> "We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible. It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals [...] is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level of the uncivilized people we despise and are fighting." {3}

Also in 1997 he wrote,

> "Honour means striving to be fair and reasonable. Honour means striving to be honest. Honour means striving to do one's duty. Honour means striving to be loyal to those you have pledged to be loyal to. Honour means being prepared to defend yourself and your freedom - from anyone which threatens you or tries to take away your freedom.
>
> Thus, if we lie, cheat, steal, neglect our duty, or act in an ignoble, cowardly way, then we are being

dishonourable. Furthermore, it is very important that we recognize and understand that when Aryans strive to act honourably by, for instance, being fair and honest, we are doing these things because it is the Aryan, the civilized, thing to do and not because some Christian preacher, some Christian 'holy book', or 'society' says such things are the 'right' things to do." {4}

Years later, in 2003, during his campaign to bring National Socialists and Muslims together to fight their common enemies, {5} Myatt in *Lies, Dis-Information and the Way of the Aryan* revealed that his views remained the same:

"Our Aryan character, and our Aryan culture and Aryan law [...] are built upon personal honour. That is, we Aryans make our judgements about a person on the basis of personal honour: on personally knowing an individual, and accepting their word of honour.

The Aryan thing to do is to ask an individual, in person, about any and all rumours and allegations. And if for some reason you cannot ask that individual in person, you dismiss any and all evidence, any and all rumours and accusations made against them by anyone, anywhere. That is, you give that person the benefit of the doubt, and most certainly do not repeat any rumours, or allegations, about that person, or even discuss that person, with someone else, in their absence: that is, the Aryan thing to do is not talk about someone 'behind their back'.

To talk about someone behind their back is un-Aryan behaviour; it is dishonourable: the sign of a weak character, of a lack of self-discipline.

This is how the matter really stands. To win the war we are engaged in, we must think, and act, like Aryans, making personal honour our guiding principle, and indeed the basis for accepting whether or not someone actually is a National-Socialist or not.

Those who show by their personal behaviour - by their words and deeds - that they lack personal honour, that they lack an Aryan character, cannot and will not be considered as National-Socialists." {3}

Baseless Accusations

Among the many accusations made by The Antifascist Propagandist in the April 1998 issue of *Searchlight* magazine were:

° "Myatt is a leading member of the Order of Nine Angles (ONA) a satanic group that is considered extreme even by other satanists."

No evidence whatsoever is presented for this accusation of him being a member.

° That the ONA was "formed by Myatt himself in the 1980s."

No evidence whatsoever is presented for this accusation.

° That Myatt had recently "shaved off his long-time beard" in order to disguise himself.

A blatant propagandistic lie as any unbiased journalist, any local person, or any person from Combat18/NSM, could have discovered by visiting the village where Myatt lived or the farm where he worked, both localities widely known given his arrest earlier in 1998 at his home by detectives from SO12 Scotland Yard.

° That "in recent weeks [Myatt] has become increasingly concerned about journalists closing in on his perverted behaviour."

Another blatant propagandistic lie, with Myatt at the time on bail following his arrest for incitement to murder with one of his bail conditions being to regularly attend Charing Cross police station in London, the nearest station to Scotland Yard, with Myatt having already issued a public *Statement for Journalists*, and with journalists warned by the police not to prejudice the on-going criminal investigation and case against Myatt.

The use of the gutter-press smear "perverted behaviour" indicates the defamatory nature of the item and the bias of the author, especially since what such behaviour is alleged to be is never stated.

° "Myatt and his satanist friends."

The only persons named are Joe Short and Vic Norris. In regard to Joe Short no evidence is presented to prove he is a satanist so it is just a gutter-press smear.

As regards Norris it is claimed that he is "a close political and satanic friend of Myatt," but again no evidence is supplied to link the two, and no academic has mentioned Norris in connection with Myatt. The Antifascist Propagandist claims that Norris and Myatt became acquainted through "their common interest in satanism" but again provides no evidence whatsoever for what is yet another gutter-press smear.

° "Myatt and the ONA hide behind a series of Post Office boxes across Britain."

> Since Post Office boxes in Britain require(d) the user to registrar their name and address there is no "hiding", with The Antifascist Propagandist providing no details of who these alleged users are, and despite his boast about having conducted a 'special investigation' he provides no documentary evidence of who collects mail from these boxes or what literature is distributed from them.
>
> The Antifascist Propagandist returns to this claim in his infamous post office box interview - see below - where he makes assumptions but fails to provide any documentary evidence.

The gutter-press nature of this 'special investigation' by The Antifascist Propagandist is glaringly and laughingly illustrated when, in his fantasy *Racial masochism* section he quotes an American antifascist and follower of Howard Stanton Levey (alias Anton LaVey of the Church of Satan) who uses the pseudonym Elizabeth Selwyn and who writes that in her anonymous opinion "even a brief acquaintance with a fascist will reveal that he/she suffers from an inferiority complex."

The Myattian Response

The initial public response of Myatt to such lies and accusations was in *A Reply To Allegations* in which he wrote that,

> "For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.
>
> These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.
>
> When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it." {6}

In that response he writes about the Aryan values of honour, loyalty and duty and it is honour which for him expresses both the essence of National Socialism and how he expected or hoped his comrades and others would react to such lies and accusations. For Myatt the matter was direct and simple: "a question of honour", a sentiment he expressed in numerous other articles from the 1990s on - such as in *The Disease of Suspicion* {3} and his *Lies, Dis-Information and the Way of the Aryan* {3} - and one he reiterated in a 2001 interview republished on the *Stormfront* White Nationalist forum in 2002:

> "If some people choose to believe the lies about me in such Zionist articles and books, then they do. And if they do, they are acting dishonourably. For the honourable, the Aryan, thing to do is for a person to ask me, personally, for my side of the story, just as you have done." {7}

Myatt would later state, in his 20 page, 2012, polemic *A Matter Of Honour* that

> "In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, 'for my side of the story'. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty." {8}

Which paucity of honour among 'comrades' was almost certainly one of the many reasons why Myatt abandoned street activism on behalf of National Socialism, with his personal pledge of loyalty to an admired Muslim possibly one of the reasons why it took him three years to leave the Muslim faith in favour of the non-political philosophy of pathei-mathos he had begun to develop in 2006 following the suicide of his fiancée.

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Part Two
The Revealing Of An Antifascist Coward

The Infamous Post Box Interview

In 1998 Myatt, who at the time lived with his wife and family in a village near Malvern, gave The Antifascist Propagandist a specific opportunity by agreeing to a recorded interview with him at a place Myatt knew well: the small town of Craven Arms in Shropshire almost halfway between Church Stretton where he had lived for many years and the country house where he had worked as a gardener and factotum.

Myatt travelled alone by train while The Antifascist Propagandist arrived by car accompanied by a burly bodyguard given the character of the antifascist propagandist. The interview took place in a typical English Pub not far from the

railway station and consisted of The Antifascist Propagandist asking Myatt questions which Myatt politely answered.

During the interview - which since 2021 has been available on the Internet {9} - three themes dominated: Myatt's alleged involvement in the satanic group the Order of Nine Angles, whether Myatt was 'Anton Long', and the post office boxes used or allegedly used by the O9A in distributing their literature.

In the interview Myatt, on his word of honour, denied being Anton Long many times, as he denied, again on his word of honour, any practical involvement with the O9A. He also explained that some of the material, allegedly by the O9A, that The Antifascist Propagandist produced, described, or referenced, was despicable and that he would have nothing to do with the people who wrote such things.

As the interview revealed, and as The Antifascist Propagandist later never tired of saying, he believed that in the post boxes he had evidence of not only Myatt being Anton Long but also of Myatt's involvement with the O9A, and at one point in the interview made the naive ploy that Myatt had been filmed collecting mail from one such box. Myatt knowing from experience of police interviews this was a ruse, smiled, and mentioned he was simply doing a favour for a friend whom he refused to name because he had given his word of honour never to do so.

Unknown to The Antifascist Propagandist at the time, Myatt had mentioned doing a favour for an occult-involved friend in correspondence with Professor Kaplan who, regarding a letter from Myatt dated 20 June 1996, wrote in a book published in 1998 that Myatt's "interaction with England's occult underground was undertaken in a clandestine effort to influence those to adopt National Socialist beliefs [...] and that his relationship with the ONA is based as well on personal friendship and an agreement to agree to disagree on many things." Kaplan additionally cited a letter Myatt had written to another person in July 1994 which said exactly the same thing. {10}

During the long interview with The Antifascist Propagandist, Myatt never shouted, or ranted, or lost his temper but remained polite, despite The Antifascist Propagandist repeatedly asking the same questions, saying the same things over and over again, and attempted to twist what Myatt had said. The Antifascist Propagandist even noted several times that Myatt smiled when asked a question.

At one point The Antifascist Propagandist pointedly said that he did not believe Myatt, thus calling Myatt a liar even though Myatt had given his word of honour several times, and at the very end of the interview - which was not on the recording made publicly available in 2021 - The Antifascist Propagandist lost his temper and shouted at Myatt in respect of being Anton Long: "Why don't you just admit it!" But even then Myatt remained calm.

Given the previous lies told about him and the allegations made about him, multiple times, by The Antifascist Propagandist, given the repetition of such lies and allegations during the interview, and given that The Antifascist Propagandist in person had accused Myatt of being a liar, Myatt had no option but to challenge him to a duel with deadly weapons (pistols or swords) given Myatt's life-long belief in personal honour and the centuries-old European traditions surrounding it. {11}{12} One tradition of which was a person being fair and which tradition lived on in the nineteenth century English expression "it's not cricket" in relation to personal behaviour and in the now deprecated English expression "playing the White man" and the also now deprecated American "that's mighty White of you."

In plain terms, The Antifascist Propagandist had not taken the opportunity Myatt had offered him in granting the interview, with Myatt even explaining to him during the interview the consequences of continuing to make dishonourable accusations.

That The Antifascist Propagandist would later lie about his meeting with Myatt in order to try and show himself in a good light, tried to belittle Myatt, lied about where Myatt lived, and mocked Myatt's belief in honour and the European tradition itself revealed his true character, as did the fact that he never replied to Myatt's challenge to a duel nor apologized for telling lies, or propagating gutter-press smears, about him.

It was therefore no surprise to those that still upheld the noble concept of honour that Myatt subsequently, and following the centuries-old European tradition surrounding the duel, publicly described The Antifascist Propagandist as a coward and regarded his own honour as having been vindicated.

Among the lies The Cowardly Antifascist Propagandist told concerning his meeting with Myatt were: (i) that Myatt carried and showed him an SS-Ehrendolch, the dagger carried by SS members to defend their honour and that of their family; (ii) that Myatt at the time lived in Shropshire in a caravan with his friend Richard Moult; (iii) that he, the coward, had proved by his rants about post office boxes that Myatt was involved with the O9A and was Anton Long, and (iv) that Myatt during the interview had admitted being Anton Long.

As was his habit, The Cowardly Antifascist Propagandist never presented then or at any time anything evidential, no documents acceptable in a Court of Law, for his claims, with his widely trumpeted 'proofs' - especially about post office boxes - residing solely in his mind.

Over a decade later, in 2021 when a recording of the interview was made public, the reaction of other antifascists was typical of not only their hatred and bigotry in regard to Myatt but also of their apparently religious belief in the lies regarding Myatt and the O9A, for among the comments were:

> "Old interview with the illusive David Myatt, who's been a militant neo-Nazi, a militant jihadist, alleged leader

of the far-right occultist Order of Nine Angles, and several other fascinating & terrible things. In this he pretends (badly) not to be O9A."

"It's kind of hilarious that the O9A people who published this think that this somehow definitively proves that he's not Anton Long."

"Myatt lying and equivocating about his role in the Order of Nine Angles."

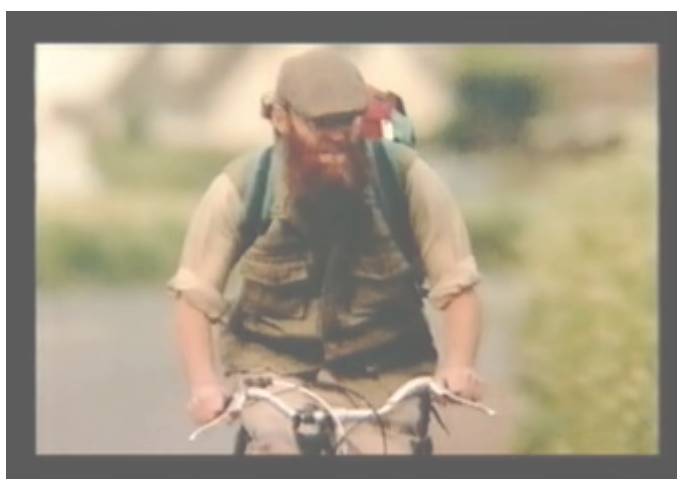
Not one of them mentioned Myatt giving his word of honour, or the importance attached to giving one's word of honour in European and other traditions, or provided any evidential facts in support of their religious belief in the lies about him and about the O9A, lies which had by 2021 become part of a modern urban myth, the Establishment orthodoxy, about Myatt thanks in part to The Cowardly Antifascist Propagandist.

Not one antifascist including The Cowardly Antifascist Propagandist mentioned or has since dared to mention that Myatt's account in that interview is supported by documentary evidence: as in correspondence in 1996 with Professor Kaplan, several years before Myatt's interview with The Cowardly Antifascist Propagandist. {10}

The Panorama Nail-bomber Programme

By the year 2000, the career of The Cowardly Antifascist Propagandist was on the rise, helped by his sycophantic scurrying in the corridors of power, and he was chosen by the British Broadcasting Corporation (BBC) to be an associate producer of a television programme they were making about David Copeland, a member of the National-Socialist Movement that Myatt had founded, whose terrorist bombs in London in 1999 killed three people, including an unborn baby, and injured one hundred and forty, some seriously.

Using the resources of the BBC, The Cowardly Antifascist Propagandist arranged for the covert surveillance of Myatt who at the time was still living with his wife and family in a four-bedroom detached house in a village near Malvern and working on a nearby farm. After weeks of surveillance and at the insistence of The Cowardly Antifascist Propagandist, Myatt was "doorstepped" early one Friday morning while on his way to work by a BBC camera-crew accompanied, at the insistence of the BBC, by a bodyguard.



Covert surveillance photograph of Myatt cycling back from work
Taken by the BBC, 2000

Doorstepped by the BBC
The bodyguard is on the far right of the picture

During the interview Myatt courteously explained that a few years ago he had converted to Islam, would be glad to undertake a detailed interview about his conversion at a later date, but that in regard to Copeland he had no comment to make. {13} However, The Cowardly Antifascist Propagandist insisted that Myatt's comments about converting to Islam and about agreeing to another interview were edited out resulting in the subsequent Press coverage following Copeland's trial, conviction and sentencing, of Myatt's alleged influence on Copeland making no mention of his conversion, and in which Press coverage The Cowardly Antifascist Propagandist ensured that his unproven and malicious allegations and lies about Myatt and Satanism were included.

Not long after the interview Myatt sent a statement to the BBC dated May 2000 AD in which he wrote that "all bombs are terrible and barbaric. Whether made by one person in their own home, or whether manufactured legally by some big company; whether detonated by a lone bomber or dropped from some military aircraft, bombs (and missiles) are designed to injure and kill. Western governments have in recent years killed scores of civilians by dropping bombs on them, or firing missiles toward them - in Iraq, in Serbia - and these bombings are just as barbaric as those in London." Myatt later published the statement under the title *No Regrets: A Reply to Allegations Made by the BBC* and is reproduced in Appendix VI.

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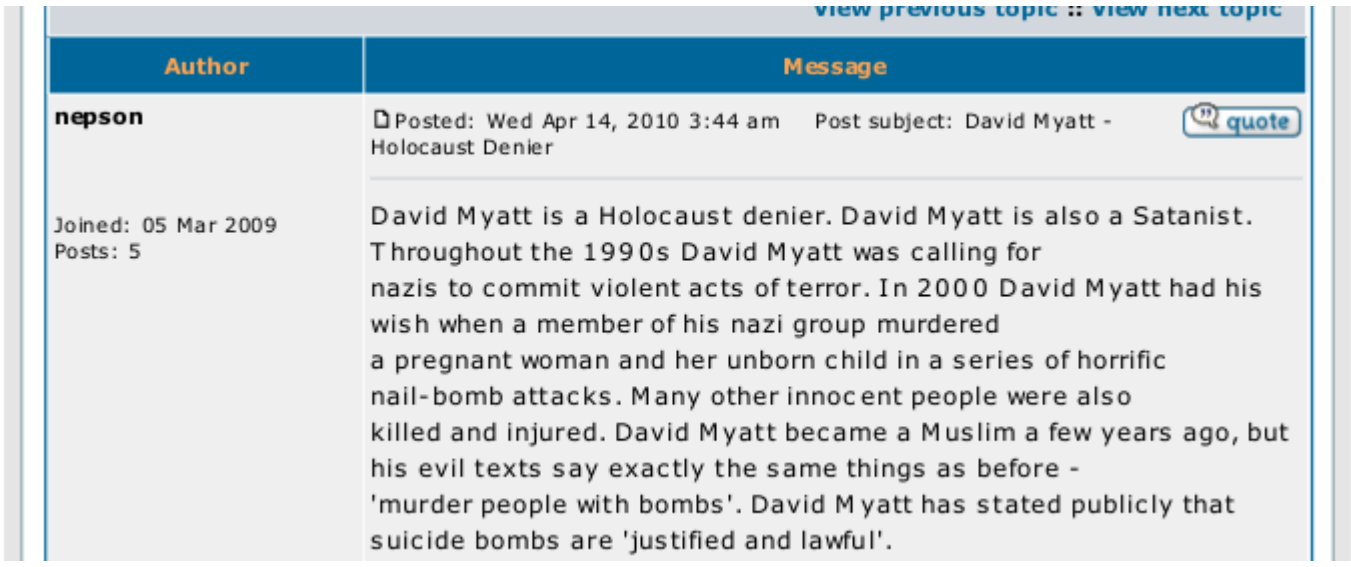
Part Three
Harassment Goes Anonymous?

Following the BBC television programme, The Cowardly Antifascist Propagandist wrote his gutter-press style *White Riot* book in which he ranted on about Combat 18 and Charlie Sargent, and recycled his lies about Myatt. When asked for his opinion of the book in a 2001 interview Myatt said:

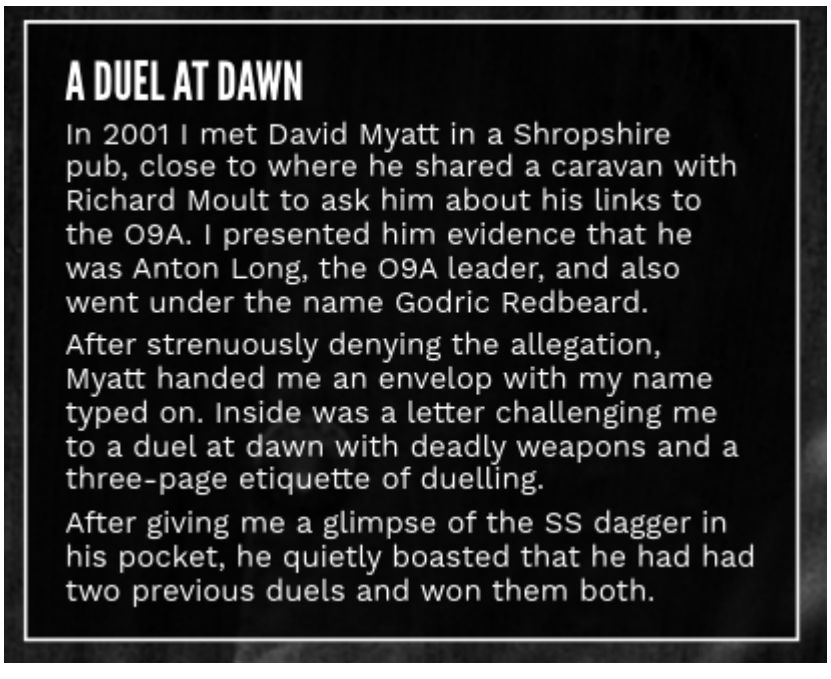
> "It is basically a piece of Zionist disinformation designed to praise Browning and smear everyone else. The book constantly praises Browning - "fearless fighter"; "revered in Europe"; "loyal" and so on - and makes excuse after excuse for his behaviour, especially for his betrayal of Charlie and his part in getting Charlie convicted by a ZOG court. In contrast, the other C18 characters are portrayed as "misfits", weirdos, outlandish, teenagers who couldn't grow up, and so on ad nauseam.
>
> Why are the Zionists praising Browning? Because he knowingly or unknowingly did their work for them by disrupting C18 and getting Charlie convicted and sent to prison for a very long time. And because he continued to put his irrational personal hatred of one person before the political ideas he was supposed to believe in thus further dividing the NS cause in this and other countries." {7}

For the next few years The Cowardly Antifascist Propagandist focused on the British National Party and on cultivating links with the mainstream media and elected politicians, and it was apparently not until 2006 that his obsession with Myatt returned following Myatt's growing notoriety as a Muslim who had praised the Taliban, Al-Qaeda and Osama bin Laden {14}{15} although it was most probably Myatt's live dialogue with Muslims around the world on the 13th of March 2006 arranged courtesy of renowned Muslim scholar Sheikh Yusuf al-Qaradawi {16} which re-ignited his hatred.

For in 2006 an anonymous anti-Myatt campaign began by means of postings on internet blogs and internet forums which focused on the lies and accusations repeatedly and formerly made by The Cowardly Antifascist Propagandist from 1998 to 2001 and were also in his style, such as this from 2010 toward the end of that campaign:


View previous topic :: View next topic
Author
Message
nepson
Posted: Wed Apr 14, 2010 3:44 am
Post subject: David Myatt - Holocaust Denier
quote
Joined: 05 Mar 2009
Posts: 5
David Myatt is a Holocaust denier. David Myatt is also a Satanist. Throughout the 1990s David Myatt was calling for nazis to commit violent acts of terror. In 2000 David Myatt had his wish when a member of his nazi group murdered a pregnant woman and her unborn child in a series of horrific nail-bomb attacks. Many other innocent people were also killed and injured. David Myatt became a Muslim a few years ago, but his evil texts say exactly the same things as before - 'murder people with bombs'. David Myatt has stated publicly that suicide bombs are 'justified and lawful'.

That the 'anonymous coward' got the date of the bomb attacks wrong in his haste to post his accusations - 2000 instead of 1999 - may well be indicative since The Antifascist Propagandist did the same thing in 2019 when in an infobox, inserted into one of his diatribes which recycled his baseless accusations, fantasies, and lies about Myatt, he wrote that his interview with Myatt in Craven Arms was in 2001:


A DUEL AT DAWN
In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Moult to ask him about his links to the O9A. I presented him evidence that he was Anton Long, the O9A leader, and also went under the name Godric Redbeard.
After strenuously denying the allegation, Myatt handed me an envelop with my name typed on. Inside was a letter challenging me to a duel at dawn with deadly weapons and a three-page etiquette of duelling.
After giving me a glimpse of the SS dagger in his pocket, he quietly boasted that he had had two previous duels and won them both.

This new anti-Myatt campaign, begun in 2006, introduced a few new accusations including the topical "Myatt is still a neo-nazi and is only pretending to be a Muslim" which coincidently a new anonymous user posted on a Muslim forum in 2006 along with "its probably not a bad idea to take a look into David Myatt's past. Islam isn't the first ideology he's adhered to that's allowed him to justify killing innocent and defenseless civilians" in reply to a Muslim who had dared to mention Myatt after the new user had posted a diatribe about Holocaust deniers:

Anonymous Zionist:

> Its probably not a bad idea to take a look into David Myatt's past. Islam isn't the first ideology he's adhered to that's allowed him to justify killing innocent and defenseless civilians.

Muslim:

> , I read your stupid Zionist rhetoric against Holocaust Revisionists. But your denial of the American role in the Iraqi sanctions just proves you're nothing but a *real* Holocaust denier!

The anonymous anti-Myatt campaign begun in 2006 also included, again in the style of The Cowardly Antifascist Propagandist, a vindictive hateful person writing to some of the universities, colleges, and educators, around the world who used any of Myatt's Greek translations, and informing them about Myatt's neo-nazi past, about his alleged connection to Copeland, and making the usual unfounded allegations about Myatt, Satanism, and the O9A. Among those contacted were: Professor Michael Lienesch; Professor Dusan Pajin; Sogang University, Korea; the University of Reading in England; Rio Hondo College in the USA; and Suffolk University also in the USA. As a result several academic establishments and educators discontinued using Myatt's translations.

Another triumph for the 'cancel culture' - the censorship - which is part of antifascist ideology and which censorship now hides under the pretext of countering 'extremism and hatred' and other such manufactured categories and tropes.

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Part Four

Return Of The Bigoted Antifascist Propagandist

After 2010 The Cowardly Antifascist Propagandist concentrated once again on sycophantic scurrying in the corridors of power, on begging for donations from well-connected business and entertainment people for his antifascist disinformation machine known among the cognoscenti as Hate Not Hope; and on cultivating links with the mainstream media and elected politicians, all helped by a wardrobe full of smart new city clothes courtesy of the likes of billionaire Alan Sugar.

The result of all his sycophancy, begging, and of course his usual torrent of lies about, mocking of and fantasies and warnings regarding neo-nazis and their extremism, was that in 2016 the then Conservative government awarded him an MBE and in 2018 he was appointed to the Commission for Countering Extremism even though his lack of impartiality and his proven past lies and dishonesty in regard to Myatt and others should have barred him since conditions of membership include a lack of bias and being truthful.

This lack of impartiality, of pedalling lies and being dishonest, became glaringly apparent in 2019 while he was still part of that Commission for he sounded off at length in a Hate Not Hope glossy propaganda magazine about Myatt and the O9A and which diatribe contained twelve basic errors, lies, and multiple accusations without any references to primary published sources to substantiate them. {17}

Unsurprisingly mainstream journalists from newspapers such as The Guardian reproduced parts of his diatribe without bothering to check the truth of his claims about Myatt and the O9A or provide Myatt's side of the story. But not content with this, our Cowardly Antifascist Propagandist also did multiple interviews and 'podcasts' with journalists where he

made his accusations and told his lies about Myatt with not one of them asking him for documentation, or bothering to verify his claims or presenting or even mentioning Myatt's side of the story which was publicly available in documents such as Myatt's *A Matter Of Honour*, {8} his autobiography *Myngath*, {18} his post-2012 writings about his philosophy of pathei-mathos, {19} and books such as *The Peregrinations Of David Myatt: National Socialist Ideologist*. {20}

In one particularly malicious podcast the grinning Cowardly Antifascist Propagandist resurrected a long-discredited accusation regarding animal cruelty {21} while in one of his many interviews he told another long-discredited falsehood circulated in 2003 by his close friend and confident the journalist Nick Ryan and which involved Myatt and police informer Browning. {22}

In 2020 The Cowardly Antifascist Propagandist, with his antifascist ideology now mainstream, published another glossy propaganda magazine which contained another diatribe about Myatt and the O9A which again was widely publicized and quoted from, with there again being no mention whatsoever of Myatt's side of the story.

It really was as if Myatt had become a modern heretic with his side of the story suppressed or censored by the mainstream Media, with a modern urban myth manufactured by antifascists and others in which Myatt was a phantasmagorical figure. A fact confirmed when in 2021 the government-supported Counter Extremism Project listed Myatt as one of the twenty most dangerous extremists in the world. {23}

It was also apparent that the standards of fair play, of being truthful, which had guided many if not most journalists and politicians for decades in the West had in practice been abandoned even though those who abandoned them still hypocritically paid lip-service to them as shown by the examples of The Vulgarian, the 45th President of the United States, and The Dishevelled Buffoon - Boris Johnston, the current (2022) Prime Minister of Britain - for they could lie, cheat, insult people, ignore decency, and get away with it because they had or have enough sycophantic supporters or could by rhetoric and propaganda convince enough of the masses to believe and support them, with The Cowardly Antifascist Propagandist being just a minor example of their now apparently accepted and acceptable human type since in former times a coup or revolt would probably sooner or later have ensued or such types would have been either deposed by someone else or assassinated.

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Conclusion: The Final Insult

The final insult by The Cowardly Antifascist Propagandist was his trumpeting of his fanatical conviction that despite Myatt's post-2010 public rejection of extremism {24} and the development, post-2012 of his mystical philosophy of pathei-mathos {25} Myatt was still a neo-nazi extremist and thus that Myatt's rejection of extremism and his philosophy of pathei-mathos were and are a deception.

As The Cowardly Antifascist Propagandist wrote, in his 2019 glossy propaganda magazine ,"he [Myatt] is still actively involved in the nazi occult organisation he has spent almost 50 years supporting and leading."

This is not only a religious-type conviction immune to reason and dismissive of evidence to the contrary but also a despicable insult because it inhumanly demeans and dismisses the tragic suicide of Myatt's fiancée in 2006 which was the seminal event in Myatt's life and led to his rejection of extremism and to the creation of his philosophy of pathei-mathos.

Individuals thus have a choice between believing Myatt and believing an Antifascist Propagandist and others like him, and which choice assumes that the individual not only has access to but has read and rationally considered, and not prejudged, Myatt's side of the story evident in his mystical philosophy of pathei-mathos and in his post-2009 personal writings such as *The Empathic Essence* {26} and especially in such post-2011 essays as *No Words Of Mine Can Describe The Remorse* from which this is, in the context of The Final Insult, an appropriate quotation,

> "The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with – was – the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.
>
> The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.
>
> I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the

> beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier – and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land – most certainly says something more about me, about my character, about my interior struggles." {27}

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Footnotes

URL's were valid as of February 2022.

{1} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{2} In a 27 November 2012 post on her *Searchlight* blog, Sonia Gable - wife of Gerry - admitted that for antifascists there is "a tactical reason to plant disinformation." In the same post and without naming him she attacks The Antifascist Propagandis stating that "fighting fascism with lies is counter-productive."

{3} The article is quoted in Rachael Stirling's 2021 book *The Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

The book charts Myatt's fifty years of peregrinations from neo-nazi racist to proponent of his non-racist ethical National-Socialism, to radical Muslim ideologue and finally to philosopher of the mystical, non-political, compassionate, Way of Pathei-Mathos. In regard to that Way, refer to *The Mystic Philosophy Of David Myatt*, third edition, 2021, https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

{4} *The Importance of Honour* reproduced in Appendix 1 and taken from Myatt's *The National-Socialist*, Number 25, September 108 yf [1997]

In August 109yf [1998] in *A Reply to Allegations* he was honest about his own past in relation to honour:

> "I am not setting myself up as some kind of "moral paragon": I am just trying to express the ethical reality of National-Socialism, a reality obscured, it seems to me, by over fifty years of NS organizations recruiting and attracting the wrong type of people - just for short-term political opportunity.
>
> Like many people, I myself in my youthful years - before I fully understood the ethics of National-Socialism - occasionally acted in an unethical way because I sometimes placed my own welfare, desires and needs before the good of my people. There was, at the time, no one around to guide me - to tell me about the high standards which National-Socialism imposes upon the individual. I well remember in those years longing to find a real noble leader whom I could be loyal to. As it was, I made mistakes. But when I did re-discover the ethical standards which are the essence of National-Socialism I strove hard to change myself for the better by upholding these high standards of personal behaviour and personal conduct.
>
> Thus, my own past before this discovery - and the past of all true National-Socialists - is irrelevant. What matters is what we do now for our people. What matters - once we do understand or have been guided toward the high ethical standards of National-Socialism - is that we do strive to uphold and live by them. It is the duty of every National-Socialist and every true National-Socialist organization to try and guide their people toward these ethical standards and encourage them to uphold and live by these high standards." *Selected National Socialist Writings Of David Myatt*, https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

{5} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 144.

{6} *A Reply to Allegations* is included in *Selected National Socialist Writings Of David Myatt* at https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

His mention of National Socialism and Occultism being incompatible refers to his earlier 1990s article *Occultism and National-Socialism*, available at https://archive.org/download/occultism-and-ns/occultism-and-ns.pdf

{7} https://web.archive.org/web/20121223042941/https://www.stormfront.org/forum/t45681/ The interview was for *Das Reich*, the Reichsfolk bulletin, and was republished on the *Stormfront* forum in 2002.

The Das Reich bulletin was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned – in the section headed David Wulstan Myatt – in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published

by Rowman & Littlefield in 2000.

{8} https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

{9} https://www.youtube.com/watch?v=RZZeuPoplu4

{10} Kaplan, Jeffrey. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p.125.

{11} Years later, in 2014, Myatt would write that,

> "the concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos." *Some Questions For DWM*, https://davidmyatt.wordpress.com/questions-for-dwm-2014/

{12} The adherence to honour, and to chivalry of which it was a part, was for hundreds of years a European tradition for those of innate noble character as evident in legends such as those recounted in Malory's *Le Morte d'Arthur* and detailed in *The Booke of Honor and Armes*, published in London in 1590, with its statement that "honour is preferred before life" and its list of the type of lies that merited a challenge to a duel.

That many men in some European lands, such as Germany, upheld such a noble tradition until 1945 says much about their character, much about 19th and early 20th century Germany, and much about the post-1945 world.

{13} https://web.archive.org/web/20150908040728/http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{14} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17

{15} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 142f

{16} Myatt's transcription is archived at https://web.archive.org/web/20090101134818/http://www.davidmyatt.info/replies-online.html with the original archived at https://web.archive.org/web/20061019102825/http://www.islamonline.net/livedialogue/english/Browse.asp?hGuestID=61ud64

{17} See Appendix IV.

{18} *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744 Gratis open access pdf: https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{19} (i) *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/ (ii) *The Numinous Way of Pathei-Mathos*, Fifth Edition, https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf Printed edition: ISBN 9781484096642

{20} *The Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

{22} The long-discredited accusation related to a sensationalist - gutter-press type - 1974 article in a local Yorkshire newspaper at a time when Myatt had a local reputation as a violent trouble-making street activist in the Yorkshire based and recently formed neo-nazi National Democratic Freedom Movement. The article mentioned animal cruelty and satanism and as a result of a quote fabricated by the journalist and attributed to Myatt both the RSPCA and the police interviewed Myatt with both organizations satisfied that the story was a fabrication designed to sensationalize and get his newspaper article on the front page. Coincidently, the journalist in question became seriously ill shortly after the article was published and died a year later.

{22} The long-discredited accusation recycled by The Cowardly Antifascist Propagandist was a 2003 one from a book written by journalist Ryan who wrote: "When Myatt later falls out with Will Browning, he insists on a duel... I'm told he backed down when The Beast claims the right to use baseball bats as weapon." Myatt debunked this accusation - presumably initially made by police informer Browning to 'save face' - many times, on one occasion writing,

> "The truth is that Browning - through a contact - did suggest such a weapon, to which I replied that the only weapons which could be honourably used were deadly weapons, such as swords or pistols. I included with my reply a copy of the Rules of Duelling, and re-affirmed my challenge to fight a duel using such deadly weapons. I received no reply, and was not contacted in any way by either Browning or his supporters." Autobiographical Notes, Part One. Source: (i) https://web.archive.org/web/20220208110655/https://vnnforum.com/showthread.php?s=6c5f61999a859c02e1d13fe6fa323a5a&t=35175 (ii) Alternate link: https://web.archive.org/web/20030502034417/http://www.geocities.com/davidmyatt/notes1.html

What is interesting and seldom said about this and similar accusations is that Myatt's home address during his C18 and NSM days was known not only to the police, to journalists, and to The Cowardly Antifascist Propagandist, but also to the likes of Browning. But Browning - "mob-handed" or otherwise - did not have the courage to confront Myatt there or anywhere.

In those *Autobiographical Notes*, Myatt also writes:

> "At the time, [1997] there was some feuding within C18 itself, with Browning challenging Charlie for the leadership and accusing him - on the basis of ZOG disinformation - of all sorts of things, such as stealing some funds. As for Charlie, he was convinced that Browning had stolen the missing C18 funds. What was interesting about this particular accusation was that Charlie and his wife were living in run-down Council accommodation for homeless families, while Browning was living in a smart expensive Apartment near the river Thames.
>
> On the personal level, I had given a personal pledge of loyalty to Charlie and this meant that I had a duty to support him: his enemies, were my enemies. This also meant that I ignored any and all rumours and stories about Charlie, most of which were manufactured by ZOG in an attempt to discredit him. Unfortunately, some people involved in C18 believed this ZOG disinformation, and sided with Browning.
>
> As I said and wrote at the time, the National-Socialist, the Aryan, thing to do was for Browning to meet Charlie face-to-face to try and settle their differences, failing which they should engage in either a fair fight, or a duel. Charlie - true to his NS beliefs - wanted to do this, but Browning refused to meet him, and instead just carried on spreading malicious, dishonourable rumours. Then the incident occurred that led to the death of a Browning supporter.
>
> Instead of doing the honourable thing - closing ranks against the State - Browning went to the Police and agreed to give evidence in a ZOG Court against Charlie. Since we all were supposed to regard the Police, the Courts and the whole system of so-called justice run by our government as our sworn enemies, this to me at least amounted to treachery of the worst kind, and so I challenged Browning, in public, to a duel. I did this not once, but twice. But neither he nor any of his supporters ever contacted or met with me in response to this challenge.
>
> I was prepared to put my own life on the line in defence of Charlie, while Browning was aiding and abetting our sworn enemies because he put his own personal vendetta against Charlie before the principles he was supposed to uphold and believe in. This co-operation by Browning with ZOG was even confirmed by a former friend of Browning's, Thomas Nakaba, who said that the information to arrest and convict him on bomb charges could 'only have come from Browning'."

{23} https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

{24} *Understanding and Rejecting Extremism*, 2013, https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf Printed edition: ISBN 9781484854266

{25} *The Mystic Philosophy Of David Myatt*. Third Edition, 2021. https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

{26} The essay is included in Appendix V

{27} The essay is included in full in Appendix III.

Appendix I

The Importance of Honour

What makes someone a National-Socialist - and what distinguishes a National-Socialist organization or movement from "nationalist" organizations - is the commitment to the Aryan race, and the commitment to honour. It is important that we realize that honour is more than a slogan for us, as National-Socialists - more than just a word which we bandy about in the hope of impressing others.

Honour is the foundation of National-Socialism itself, and the foundation of our own unique Aryan way of life. Honour is what advances us, as individuals: that is, it is a means whereby we can achieve excellence, and it reveals that we have an Aryan character. Honour is what makes us civilized, and superior, just as a lack of personal honour marks someone as a sub-human, an inferior person. Honour shows that we are disciplined - that we can, and do, use our will to make ourselves a superior, a civilized person. Honour is the basis of our own unique Aryan morality - a morality quite different from that of Christianity. Honour expresses our Aryan nature, whereas any and every other morality is un-Aryan and harmful to us as individuals and as a race. We are in the situation we are today because there has never been, for nearly two thousand years, a genuine Aryan society based upon our own Aryan morality of honour - except for the brief glory which was NS Germany.

Because a genuine National-Socialist is someone who strives to be honourable in their personal life, and who strives to

do their honourable duty to their race, we must be quite clear what being honourable means, in practical terms.

Honour means striving to be fair and reasonable. Honour means striving to be honest. Honour means striving to do one's duty. Honour means striving to be loyal to those you have pledged to be loyal to. Honour means being prepared to defend yourself and your freedom - from anyone which threatens you or tries to take away your freedom.

Thus, if we lie, cheat, steal, neglect our duty, or act in an ignoble, cowardly way, then we are being dishonourable. Furthermore, it is very important that we recognize and understand that when Aryans strive to act honourably by, for instance, being fair and honest, we are doing these things because it is the Aryan, the civilized, thing to do and not because some Christian preacher, some Christian 'holy book', or 'society' says such things are the "right" things to do.

One of our main tasks, as National-Socialists, is to build a completely new society based upon Aryan values, upon our own unique Aryan morality - that is, based upon honour and aiding our Aryan race. In order to do this, there needs to be a total revolution. This total revolution means not only the overthrow of our present political system, and the government of the day, but it also means a complete change in people's attitudes. Our people must think and act like Aryans again - they must not only rediscover, and act upon, their own healthy Aryan instincts, but they must also strive to be honourable and do their Aryan duty by aiding their own race, by placing their own race, and its Destiny, before their own self-interest.

Source:
The National-Socialist, Number 25, September 108 yf [1997]

Appendix II

David Myatt and Combat 18

What exactly was your involvement with Combat 18?

Before Steve Sargent and I formed the National-Socialist Movement (NSM) it was mainly producing propaganda and newsletters such as The National-Socialist although I did try and form a revolutionary cadre composed of committed National-Socialists. This was intended to be the nucleus of an effective covert and insurrectionary group, but it was the usual post-First Zionist War scenario: several people expressed their intention to do something, but when the time for action came, so did their excuses.

Why did you form the NSM?

To continue the work that Charlie Sargent - the founder and leader of C18 - had started. At the time, Charlie was in prison, charged with murder and someone called Browning was helping the State - ZOG - to divide C18 and convict Charlie and send him to prison for a very long time. Charlie's arrest followed an incident when a supporter of Browning was killed.

At the time, there was some feuding within C18 itself, with Browning challenging Charlie for the leadership and accusing him - on the basis of ZOG disinformation - of all sorts of things, such as stealing some funds. As for Charlie, he was convinced that Browning had stolen the missing C18 funds. What was interesting about this particular accusation was that Charlie and his wife were living in run-down Council accommodation for homeless families, while Browning was living in a smart expensive Apartment near the river Thames.

On the personal level, I had given a personal pledge of loyalty to Charlie and this meant that I had a duty to support him: his enemies, were my enemies. This also meant that I ignored any and all rumours and stories about Charlie, most of which were manufactured by ZOG in an attempt to discredit him. Unfortunately, some people involved in C18 believed this ZOG disinformation, and sided with Browning.

As I said and wrote at the time, the National-Socialist, the Aryan, thing to do was for Browning to meet Charlie face-to-face to try and settle their differences, failing which they should engage in either a fair fight, or a duel. Charlie - true to his NS beliefs - wanted to do this, but Browning refused to meet him, and instead just carried on spreading malicious, dishonourable rumours. Then the incident occurred that led to the death of a Browning supporter.

Instead of doing the honourable thing - closing ranks against the State - Browning went to the Police and agreed to give evidence in a ZOG Court against Charlie. Since we all were supposed to regard the Police, the Courts and the whole system of so-called justice run by our government as our sworn enemies, this to me at least amounted to treachery of the worst kind, and so I challenged Browning, in public, to a duel. I did this not once, but twice. But neither he nor any of his supporters ever contacted or met with me in response to this challenge.

I was prepared to put my own life on the line in defence of Charlie, while Browning was aiding and abetting our sworn enemies because he put his own personal vendetta against Charlie before the principles he was supposed to uphold and believe in. This co-operation by Browning with ZOG was even confirmed by a former friend of Browning's, Thomas Nakaba, who said that the information to arrest and convict him on bomb charges could "only have come from Browning."

Why did you resign as leader of the NSM?

Basically because I believed I had achieved all I could, given my own limited leadership abilities, and that it was time for someone else to take over. I never intended to lead the NSM for long, and did hope that someone, some leader, would emerge or make themselves known.

In addition, I desired to spend some time with my family since for well over two years I had been away almost every weekend, meeting people, attending meetings and so on, and spent most of my time, during the week after work, doing things for C18 and the NSM.

So you didn't as some claim, "run away" following an article about you in the Searchlight magazine?

(Myatt laughs). I think the people at Searchlies overestimate the impact of their dis-information. I have never "run away" from anything, and especially not from so -called Media pressure, contrary to the lies of cowards like the Zionist Nick Lowles.

Consider what happened after my so-called "exposure" by BBC's Panorama programme and newspaper article which had a photograph of me on the front page, and a picture of my home together with the name of the village where I lived. What did I do? Tried to reform the NSM on the basis of leaderless resistance. A sort of "up yours!" attitude.

According to Nick Lowles in his book 'White Riot: The Violent Story of Combat 18' did you not offer to write anti-racist articles for Searchlight about that time?

Those people have no sense of humour. I did indeed offer to send them a few articles I had written - including *Why National-Socialism Is Not Racist* - as I did offer to explain how a Muslim could be a National-Socialist. All these articles were published by me, before or shortly after this most generous offer, and most appeared on various Usenet newsgroups.

As for the allegation that following an article in Searchlight I dropped out of the NSM and converted to Islam, their time-scale once again is completely wrong. I believe the time interval between the article and my conversion was around eight months, just as it was many weeks after the article that I resigned from the NSM.

I issued several rebuttals to the hackneyed "Myatt is a satanist!" lies and dis-information contained in that particular Searchlies article, and no one in the NSM at the time took it seriously or believed any of it anyway. Indeed, I regarded it - just like I now regard all the anti-Myatt lies and propaganda and disinformation in the *White Riot* book - as something of a compliment, a tribute to the effectiveness of my writings and the NSM itself.

If some people choose to believe the lies about me in such Zionist articles and books, then they do. And if they do, they are acting dishonourably. For the honourable, the Aryan, thing to do is for a person to ask me, personally, for my side of the story, just as you have done.

What happened to your reformed NSM?

It was cancelled after after six months or so due to lack of interest, so I decided to concentrate on Reichsfolk and the aim of rural folk communities. Together, of course, with striving to forge an alliance between Muslims, who upheld the true Deen, and National-Socialists.

Getting back to Combat 18, what is your opinion of the White Riot book?

It is basically a piece of Zionist disinformation designed to praise Browning and smear everyone else. The book constantly praises Browning - "fearless fighter"; "revered in Europe"; "loyal" and so on - and makes excuse after excuse for his behaviour, especially for his betrayal of Charlie and his part in getting Charlie convicted by a ZOG court.

In contrast, the other C18 characters are portrayed as "misfits", weirdos, outlandish, teenagers who couldn't grow up, and so on ad nauseam.

Why are the Zionists praising Browning? Because he knowingly or unknowingly did their work for them by disrupting C18 and getting Charlie convicted and sent to prison for a very long time. And because he continued to put his irrational personal hatred of one person before the political ideas he was supposed to believe in thus further dividing the NS cause in this and other countries.

Finally, do you have any regrets about your involvement with C18, the NSM or anything you have written?

I have only one regret, and that is that we did not achieve what we could have achieved and wanted to achieve: a National-Socialist revolution in this country.

Many of us have learnt a lesson from what happened, as some of use have adopted or changed our tactics accordingly. As for myself, my aims and beliefs are what they were, over thirty years ago.

December 2001

Source:
https://web.archive.org/web/20121223042941/https://www.stormfront.org/forum/t45681/

Appendix III

No Words Of Mine Can Describe The Remorse

Yesterday was one of those glorious English Summer days of warm Sun, blue sky, when I – after a long walk – had sat down in the tufted grass on that slope of a hill to view the vista below. The river curving as it curved through the hedged-in fields of crops and pasture; the far distant greenful hills unclear in heat-made haze; the country lane that, now devoid of vehicles, would give access again to scattered houses and those well-separated working farms. It felt – perhaps was – paradise on Earth, for I fortunate to have water, food enough to feed me for a day; clothes and boots – though worn – sufficient for their purpose; even a place – dry, undamp, with bed – to sleep such sleep as might by night be gifted. It felt – and was – good to be alive, touched a little and for a while by some type of inner peace. So little, so very little, really needed…

The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with – was – the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier – and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land – most certainly says something more about me, about my character, about my interior struggles.

Thus it was that I came to know, to feel, how irrelevant politics and political organizations were for me, personally. So that ever since I have had no desire whatsoever to involve myself in politics – or even in trying to somehow change the world be it by politics, or by religion, or by whatever. Instead, my concern has been to try to [fully] understand and thence reform myself; to reflect upon my four decades of diverse involvements, discovering as I did those involvements for the extremisms they were; and to try to, and finally sans all abstractions, answer important questions such as Quid Est Veritas.

As I wrote in my May 2012 essay *Pathei-Mathos, Genesis of My Unknowing*:

"What I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism – usurping such humanizing personal love – replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some ‘victory’, some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others – personally unknown and personally distant – on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when – as in all extremisms – what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent – the wisdom – words can neither capture nor describe,

> even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Therefore I have no political views now; I do not and cannot support any political organization, as I do not adhere to nor believe in nor support any particular religion or even any conventional Way of Life. All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological, questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past.

Having written so much – far too much – for so many decades and having made so many suffering-causing mistakes, I also have no desire now to write anymore about anything, except perchance for a few missives such as this, as part perhaps of my needed expiation, and in explanatory reply when asked of certain things. Such as in exposition of my mistakes, my remorse, and particularly in explanation of the personal love, the gentleness, the compassion, the humility, the peace, that I feel – feel, not know – might possibly enable us to find, to feel, our paradise on Earth, and so not cause suffering, not add to the suffering that so blights this world and has so blighted it for so long, mostly because of people such as me. The ideologues, the extremists, the fanatics, the terrorists, the bigots, the egoists. The unhumble ones unappreciative of the numinous: those whose certainty of knowing – and those whose sense of a personal ‘destiny’ – makes them uncompassionate, unempathic, hateful, prejudiced, intolerant, and devoted to either ‘their cause’ or to themselves. Those whose happiness comes with – and is – the pursuit, and/or the gratification of their so selfish desires.

Just how many more seasons – years, decades, centuries, millennia – will we humans as a species need to find and to live our mortal lives in compassionate, empathic, paradisal peace?

David Myatt
June 2012

The above text is taken from one of my replies, in June 2012, to an e-mail correspondent who had initially enquired about my Numinous Way and with whom I corresponded between March and June of 2012. For publication, I have corrected a few typos.

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Source:
https://davidmyatt.wordpress.com/2012/09/23/no-words-of-mine/

Appendix IV

Exposing Twelve Basic Errors

In a 2019 report much quoted in mainstream Media the anti-fascist ‘special interest' group calling itself "Hope not hate" devoted two sections (pages 80-85) to the Order of Nine Angles (O9A, ONA) and David Myatt.

The shoddy and propagandistic – the "fake news" – nature of the report is evident in the fact that in those two sections there are over twelve basic, factual, errors ranging from outright fabrications to misquotations.

Another fundamental – damning – flaw is that various O9A and other articles are quoted but without providing references to the date and place of publication and without giving the name of the author on the original text with some articles which are falsely attributed to Myatt having been written by others.

Other fundamental flaws are that the author of the sections on the O9A and Myatt provided no evidence for their many assumptions (such as that Myatt=Long) and did not balance their claims by asking those they libelled for their comments.

That the mainstream Media published articles which extensively quoted from the pages about the O9A and Myatt in the report yet did not have its journalists ask those maligned by the report for comments, and did not have its journalists check the facts beforehand, is indicative of how even the mainstream Media is complicit in spreading "fake news".

Had a mainstream journalist or journalists bothered to check the facts they would have found the following.

§ Quote: "For Myatt, satanism and fascism are inextricably linked." p.84

A fabrication by the author, since Myatt, in his extensive critique of Occultism first published in 1997 by Renaissance Press in New Zealand, wrote:

> "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other." {1}

§ The author gives a quote allegedly written by Myatt: "National Socialism is the only real theory in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance. In a very important sense, National Socialism IS contemporary Paganism." p.84

The author not only misquotes the original text but mistakenly attributes it to Myatt.

° The correct quotation is:

> "National Socialism (with the esoteric exception of Traditional Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance – of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialists, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western – or Aryan – people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown."

The quotation is from a Temple 88 newsletter published in a compilation by Caput Mortuum in May 2004 via a now defunct website. {2}

° In addition and importantly, according to the Anti-Defamation League

> "the berserker brotherhood is a relatively new motorcycle division of temple 88, a white supremacist group that describes itself as a brotherhood of white separatists. The berserker brotherhood colors have a skull in the middle of an iron cross, flanked on the right by the number 88. One anonymous berserker brotherhood member claimed on a social networking Web site that temple 88 originally formed in South Carolina's Allendale Correctional Institute." {3}

§ Quote: "The three volumes of The Black Book of Satan are considered so extreme that they are kept is a special section of the British Library and not available to the general public." p.81

In fact, only two versions of the first volume are kept in the British Library. The first version was published in 1984 and is at General Reference Collection Cup.815/51.

The second version was published in 1992 under the title Codex Saerus and is at General Reference Collection YK.1994.b.12337.

Other O9A items kept in the British Library include the rare edition of *Naos: a practical guide to modern magick* published by Coxland Press in 1990, available at General Reference Collection YK.1993.a.13307.

§ Quote: "O9A literature regularly advocates ritualised rape, random attacks on innocent victims." p.81

A fabrication by the author.

A study of the O9A corpus from the 1980s to 2018 – from the pro-Sapphic novel *Breaking The Silence Down* {4} to the essay *The Anti-Patriarchal O9A Ethos* {5} – reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality {5} and with the O9A having "more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {6}

Nowhere in the corpus of O9A texts written by "Anton Long" between the 1970s and 2011 does the O9A advocate rape.

In fact the O9A consider rapists as suitable candidates for culling {7}.

In addition, nowhere in the corpus of O9A texts written by "Anton Long" between the 1970s and 2011 does the O9A advocate random attacks on innocent victims.

§ Quote: "The ceremony ends with the killing of a chosen one; in a symbolic sacrifice, an animal replaces a person." p.81

The ceremony in question is *The Ceremony of Recalling* and nowhere is there any mention of sacrificing an animal, which is fabrication by the author. The ceremony is included in the text https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/03/grimoire-baphomet-3.pdf

In addition, O9A texts dating from the 1980s and 1990s reveal that they "despise animal sacrifice." {8}

§ Quote: "When asked in 2005 if the O9A were posing as nazis to recruit and spread their message, Myatt – writing under the name Darkos Lago – responded: You seem to have missed the point about ONA and National Socialism." p. 82

Where is the evidence for the propagandistic assumption that Myatt used that or any other pseudonym? The author provides no evidence whatsoever.

In addition, the author not only gets the year wrong but misattributes the quote. The post was published in 2016 on the "right-wing" Stormfront internet forum by Dark Logos not by Darkos Lago {9}.

§ Quote: "To Myatt, Satanism represented the Black Order, the only force that could unlock the stranglehold [of] the White Order." p. 84

A fabrication, for Myatt does not mention a "Black Order" and a "White Order" in any of his writings, be such writings from his time as a National Socialist (1968-1998), as a Muslim (1998-2009) or as an advocate of his numinous way/philosophy of pathei-mathos (2010-present).

Neither does "Anton Long" mention a "Black Order" and a "White Order" in any of his writings.

§ Quote: "In an interview as recently as 2013, Myatt explained their strategy. "Insofar as I understand the matter, it seems that the ‘satanic' overtones of the ONA serves several subversive purposes." p.83.

The quoted text was not an interview with Myatt, was not published in 2013 but was posted in 2016 on the "right-wing" Stormfront internet forum by Dark Logos {9}.

§ Quote: "In the 1990s the leadership of the O9A was taken over by Richard Moult."

The author reveals a basic lack of understanding of the O9A. For there is not and never was a "leader" of the O9A, as a study of the O9A corpus from the 1980s to 2018 makes clear. {10}

According to Professor Monette the O9A

> "is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with." {11}

That is, the O9A is a collection of autonomous cells (nexions) and individuals who follow or who are inspired by the Occult philosophy and practices described in the O9A corpus.

§ Quote: "In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Moult."

The author fabricates where both Myatt and Moult then lived. At the time Myatt lived in the village of Leigh Sinton near Malvern with his wife and family while Moult lived with his female partner on a farm near Lydbury North in Shropshire.

These facts were known to both the police and MI5 since Myatt was under surveillance following his arrest by Special Branch in 1998 and his interrogation in 1999 by the anti-terrorist squad in relation to Copeland's nail-bomb attacks in London. At the time of the interview with Lowles, Myatt was still on bail following his 1998 arrest with one of his bail conditions being that he attend Charing Cross police station on a regular basis.

In addition, the places of residence could be confirmed by County Council tax reports, by tax returns from HM Revenue and Customs, and by other official documents, with Myatt at the time working on a farm near Malvern.

Myatt's version of the interview with Lowles {12} provides a different version of the events.

§ Errors on pseudonyms.

The author gets the following pseudonyms wrong. He has

° Christos Beast – instead of Christos Beest
° Darkos Lago – instead of Dark Logos
° A. A. Morian – instead of A. A. Morain
° Michael Mouthwork – instead of Michael Morthwork

§ Logical Fallacies.

The author of the sections on the O9A and Myatt commits two basic logical fallacies.

° First, he commits the fallacy of Incomplete Evidence, Which is, to quote Myatt, {13} "when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to ‘prove' a particular point."

The author thus omits to mention or quote from O9A texts which contradict his assumptions or which place into context the quotations he uses. The author also omits to quote from Myatt's extensive post-2010 writings about his rejection of extremism and about his mystical, ethical, philosophy of pathei-mathos; quotations which would provide Myatt's side of the story.

In the case of the O9A the author does not, for example, in the matter of "culling" mention or quote from O9A texts which reveal that there is wide diversity of opinion within the O9A as to whether O9A culling is real or merely part of its Labyrinthos Mythologicus {14} and thus just

> "a test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A." {15}

As Richard Moult recently wrote:

> "Regarding culling: I have always understood this to be a mischievous aspect of the O9A's Labyrinthos Mythologicus, and during my time associated with its Septenary techniques, I experienced nothing to

suggest otherwise." {16}

The same questions regarding the O9A's Labyrinthos Mythologicus apply in the matter of the O9A suggesting Insight Roles that may involve criminal acts.

° Second, the author of the sections in the report dealing with the O9A and Myatt commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group.

Thus the author uses selective quotes from people who have associated themselves with the O9A and uses his selection to describe and to defame the O9A.

Trusting In Fake News

So many errors and flaws in so few pages exposes the sections on the O9A and Myatt in the report as untrustworthy, as "fake news", as propaganda designed to discredit written by an author with a particular political agenda.

The sections on the O9A and Myatt are also a masterclass in how to write, distribute, and have the mainstream Media publish fake news, to thus get the public to believe and spread such fake news.

RDM Crew
February 2019
v.1.05

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Note: The on-line texts and web-pages referenced below were available as of 26 February 2019.

{1} Myatt's *Occultism and National-Socialism* is available at https://web.archive.org/web/20210412010351/https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf

{2} qv. https://web.archive.org/web/20200609225032/http://www.the-serpent.pl/index2.php?dzial=ona

{3} https://web.archive.org/web/20210412010351/https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL_CR_Bigots_on_Bikes_online.pdf

{4} Available from https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/deofel-quartet/

{5} https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/anti-patriarchal-o9a/

{6} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194–196.

{7} https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf

{8} qv. R. Parker,*Praxis and Theory of The Order of Nine Angles – A Précis for Critics, Neophytes, and Academics*. 2012.

{9} https://web.archive.org/web/20210412010351/https://www.stormfront.org/forum/t872799-5/?postcount=44#post13330543

{10} An overview is provided in *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, available at https://web.archive.org/web/20210515121021/https://omega9alpha.wordpress.com/o9a-authority/

See also https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2017/02/o9a-anarchy-v1.pdf

{11} Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.89

{12} Included in https://archive.org/details/discovering-nexion-zero

{13} David Myatt, 2012: https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/03/a-matter-of-honour.pdf

{14} qv. https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/labyrinthos-mythologicus/

{15} The quotation is from *The Question Of O9A Culling*, available at https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/o9a-culling/

See also *Another Academic Misinterpretation Of The O9A*, available at https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf

{16} https://web.archive.org/web/20210412010351/https://web.archive.org/web/20190220044334/https://starred-desert.com/statement/

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Source:
Omega9Alpha: Episteme
https://archive.org/download/episteme-v1/episteme-v1.pdf

Appendix V

The Empathic Essence

Can you explain the context of your latest letters and writings about The Numinous Way, and do these have any political or religious associations?

The primary context is a personal tragedy - the suicide, at a still relatively young age, of someone I loved, hours after I had left her to return to my home, following a visit which lasted six weeks during which time we had discussed marriage. This tragedy had a profound effect on me, as did my relationship, of over eighteen months, with this lady, forcing me to reconsider, yet again, everything I believed in, and forcing me to face, on a very personal level, questions relating to suffering, religious faith, humility, remorse and redemption.

The secondary context is, and was, the continuation of my decades-long quest to answer fundamental, and ethical, questions about the nature and purpose of our lives, in particular a continuation of questions relating to personal honour, empathy and compassion.

In respect of this personal tragedy, I came to understand, to know, my own failure, my own errors, during that time, and previously, as I came, yet again, to feel in an empathic way the suffering of others, and such things, such feelings, such a knowing, led me to strive to find new answers to fundamental problems such as the genesis of suffering.

Thus, my letters, and essays, in the months following this tragedy, were my attempts at solving such problems and my attempts at expressing my own personal feelings. In them - especially in the letters - I was honest about how I felt, about the strong need I, surprisingly, found for God, for the catharsis of prayer, for the healing of redemption and forgiveness given by a Saviour.

Hence, I felt the need to believe, again, in such things as the Catholic Church, in God, in Allah; the need to pray, in a Church, or through Namaz. And hence I once more attended Mass, both Catholic and Anglican, visited monasteries, and talked to monks, Priests, Vicars; as I visited Mosques, and talked to Ulamah; and as I read, searching for answers, many, many books, including works on Buddhism, Christianity, Islam and other faiths and Ways of Life. Often, I was re-reading works I had read and studied in previous years, such as the New Testament, the Quran, Bukhari, Origen, Thomas a Kempis, Böhme, the Pali Canon, Meister Eckhart, and so on.

Gradually, painfully slowly it seemed, I began to express some answers - or, rather, I edged slowly toward finding some personal answers, some personal solutions, which answers and solutions were a development of my own The Numinous Way, and thus a rejection of the answers of conventional religions and philosophies.

This brief description, however, makes the process seem easy and straightforward, but it was not. I stupidly in my weakness, in my inner need, allowed myself to be diverted, a few times, by accepting previous, and sometimes conventional, answers accepted in previous years and previous decades, which answers I had already rejected or had begun, this year, to move away from. This new albeit brief acceptance only, however, led me to error, to err, again: to begin to be again a cause of suffering. This I felt, and then after weeks firmly knew, was wrong - for I finally came to understand and accept, and make the fundamental premise of my own life, that the most important thing is to cease to cause suffering, and that all abstractions, all ideals, all dogma - and the striving for them - are or can be the cause of suffering. What matters is empathy, compassion, and love: to strive to alleviate suffering, to accept that personal love, between two people, is more important, more human, than any dogma, any *-ism*, any *-ology*, and that personal honour is rooted in empathy, and thus in compassion, and does not derive from or depend upon God, or any deity, or anything regarded as a divine revelation, or upon the teachings of Buddha or any Master. Thus, I came to give a solid foundation to the ethics of The Numinous Way: empathy, compassion, and honour.

In essence, there was, for me, *pathei mathos.* Due to this *pathei mathos*, I have gone far beyond any and all politics, and beyond conventional religion and theology toward what I believe and feel is the essence of our humanity, manifest in empathy, compassion, personal love and personal honour. Hence, I cannot in truth be described by any political or by any religious label, or be fitted into any convenient category, just as no *-ism* or no *-ology* can correctly describe The Numinous Way itself, or even the essence of that Way. Therefore, I believe it is incorrect to judge me by my past associations, by my past involvements, by some of my former effusions, for all such things - all the many diverse such things - were peregrinations, part of sometimes painful often difficult decades-long process of learning and change, of personal development, of interior struggle and knowing, which has enabled me to understand my many errors, my multitude of mistakes, and - hopefully - learn from them.

As I wrote in a letter to a Catholic friend:

> "For myself, I have moved away from [the answers of] Christianity, being unable to accept "scripture" as a revelation from God, and unwilling to be associated with any organization or group which promulgates any creed or doctrine which causes suffering, or whose doctrines or actions lead to people's unhappiness, however good the intentions. There is also, of course, for me a rejection of Jesus as "*the*" means to salvation, and a rejection of "heaven, hell" and the concept of sin. There is a great personal loss in such rejection, and it has been an anguished struggle these past six or so months, for there is [thus] no supra-personal authority to take away the anguish, the remorse; no catharsis brought via numinous sacraments; no given redemption... It is, as I have written several times, easier to believe, to accept some authority, to have available answers; to have the love of God, of a Saviour. It is also healing to have prayer - it is especially healing to have prayer...
>
> Thus have I struggled to refine The Numinous Way - to develope answers I am happy with, as in my recent essays *Redemption and The Numinous Way* and *Honour, Empathy and the Question of Suffering*. I am still struggling toward answers. Perhaps I shall never find all the answers I seek; the answers which will bring the kind of peace found after Communion at Mass; found singing plainchant in Choir, and in the wordless devotion, kneeling, after Compline, before a statue of the Virgin Mary. So there is a sadness, almost a resignation - and occasionally, very occasionally, a sigh, a smile, of hope, as on the warm days of an English Summer, outdoors in the hills or fields, when one is at peace among such numinous beauty." (1)

As a result of these articles and letters, how do you think other people perceive you? I ask because it does appear that some individuals regard you as "mad" while others cannot comprehend what they regard as all your many "changes of belief".

Personally, I am not interested in how I am perceived by other people. My concern is striving to answer certain fundamental questions - striving to solve certain fundamental and ethical problems - which questions and which problems relate to the genesis of suffering, to the meaning of our lives, as individuals, and to just what is the essence and purpose, if any, of our existence, of our humanity, and what can we do to, how can we, change ourselves for the better without causing suffering.

My varied life has been a search for meaning, a search for identity, a search for answers, for solutions, and for many decades I arrogantly and pridefully saught answers and solutions in a very practical way by becoming involved, on a quite personal level, with various -isms or -ologies. I lived these answers, such solutions, for months, often for many years, until I discovered, through such a practical experiencing, that they were unsatisfying, for me, or failed to fully answer my questions or solve the problems of life, of existence, of meaning.

Along the way, I made many, many, mistakes, and caused much suffering. Also, for many decades, I did have a certain set of beliefs which I - incorrectly I now know - projected onto life, and onto people. That is, I perceived life through the distortion of some ideal, some concept, some abstraction, which I strived to attain, and which striving involved me and others in not only causing suffering, but also in trying to get individuals to conform, be constrained by, this ideal, this concept. One of these ideals I upheld, I adhered to, was active on behalf of and which I propagated, for decades, was - and is - categorized by many people as 'political'. Another ideal I upheld, and propagated for years, was - and is - categorized by many people as 'religious'.

Now, I understand, know and feel, that such ideals, such concepts, such abstractions - however they are categorized and however described, by others - are wrong: an immoral imposition upon the simple numen which is our life and which should be our living; for such things take away, or deprive us of, or hide, or emasculate, the very essence of our humanity, manifest as this humanity is in empathy, compassion, personal love and personal honour. All such ideals, concepts, abstractions - which include such things as The State, the Nation, the dogma of religion, the idealism of politics, the myth of progress - cause, have caused or can cause suffering: they are the genesis of suffering because they place some abstraction, some ideal, some concept, some myth of duty and destiny, before our simple humanity.

For me, there has been a slow, a very slow, journey of discovery. All that I have studied, all that I have experienced, all my many and various involvements, all my mistakes, have been in one sense stages of this journey. I would like to believe it has ended or is nearing its end, but I have arrogantly and mistakenly believed that in the past. So, in truth, I really do not know where I am on this journey, although I do feel I have at last discovered, or glimpsed, the essence, which essence - as I keep writing and saying - is empathy, compassion, love and honour: the striving to cease to cause suffering and to thus be fully human, to live as an adult human being, and not as the feckless child, swayed by our desires, and not as the one who incorrectly, in delusion, believes they are adult and who is in thrall to abstractions, to ideals, to myths, to concepts.

Thus, in the past two years my personal writings, and many of my missives regarding The Numinous Way, have been expressions of a very individual interior journey. In addition there has been, several times, a return by me to the suffering-causing abstractions of my recent past, and some written effusions as a result of such a return. Part of the reason for such a return was I had still not completely solved, to my own satisfaction, certain questions about a certain oath of loyalty I gave in relation to a specific Way of Life, and thus felt a need to honour such an oath, despite my own reservations and despite those recent answers of mine which I expressed through my development of The Numinous Way. Another part of the reason for such a return was, yet again, a warrior desire to change things by confronting, and contradicting, the perfidy, the non-personal, non-local, dishonour that I found still had the power to make me angry. Thus, even these recent mistakes, by me, have been useful - part of the continuing process of my learning.

Furthermore, I can quite understand how people can be confused about me, especially if they only read one or a few of my recent writings, and thus do not view them or me in the context of other such writings, in the context of an interior struggle, and thus as expressions of *pathei mathos*.

Will you continue to write, and will you publish such writings?

I shall write if I have something to express - and often the act of writing itself is an aid to one's own understanding. Hence, one can understand some of my recent effusions as but parts of some as yet incomplete whole; as the musing, the scribblings, of some traveller unsure of the final destination.

As for publishing such writings, such effusions, such scribblings - at this precise moment of causal Time, I do not feel any inclination to do so, although I shall probably make an exception in respect of some poems, as I have done with the publication of verses such as *The Sun of Warm November*. Yet, in all honesty, I may well find that a certain silly unnecessary vanity returns in the not-so-distant future, leading me to again publish such things, believing - mistakenly or otherwise - that for someone, or some few, sometime, they may have some significance, or meaning, and might, perchance, cause them to question some-things.

All I can hope to do is to strive - hopefully successfully - to live the basic truths I have discovered, live the essence, which is to cease to cause suffering, to understand the causes of suffering, and hope that my writings, the many mistakes of my life, reveal at least something of this essence.

DWM
2009

(1) I have revised the text slightly, to correct typos and to clarify the sense in one or two places.

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Source:
https://www.davidmyatt.info/empathic-essence.html

Appendix VI

No Regrets: A Reply to Allegations Made by The BBC

This is the revised, and final, version of a Statement sent by me to the British Broadcasting Corporation in May 2000 AD (111yf)

The allegations concern: 1) the involvement of the now disbanded organization the National-Socialist Movement in what have become known as the "London nail-bombings"; and 2) the role the literature published by the NSM (some of it attributed to me) may have played in inciting these bombings.

The allegations were put to me one rainy Friday morning by a BBC film-crew (complete with "minders") who waylaid me on my way to work. The crew were part of an "investigation" by the Panorama programme. Several other people associated with the NSM have also been waylaid in the same manner and similar allegations made to them. This programme is apparently to be broadcast after the trial of the person alleged to have committed these bombings.

My reply to most of the allegations was "I have no comment to make." Yet, on reflection, I believe it is necessary to answer these allegations because someone should challenge them since this is the honourable thing to do, for otherwise the facts will not be known, and the dishonourable allegations will continue to be made.

What I did, I did from honourable motives and because I believed it was the right, the honourable, the necessary thing to do.

Neither myself nor anyone else connected to the NSM can be held responsible for these bombs in any way. That responsibility lies with the person who constructed them, planted them and caused them to explode. Only that person, and God, know the motive behind the attacks. I do not know, and so refuse to speculate or make any further comment in this respect, since this is the honourable thing to do.

(1) All bombs are terrible and barbaric. Whether made by one person in their own home, or whether manufactured legally by some big company; whether detonated by a lone bomber or dropped from some military aircraft, bombs (and missiles) are designed to injure and kill. Western governments have in recent years killed scores of civilians by dropping bombs on them, or firing missiles toward them - in Iraq, in Serbia - and these bombings are just as barbaric as those in London. The Zionist imperialists who occupy Palestine have been killing civilians with bombs and missiles for over fifty years, yet few voices in the West have been and are raised in protest at the terrible and barbaric suffering inflicted by those bombs and missiles.

Those who defend such government-sponsored bombings - and who excuse the killing they cause as "regrettable, but necessary" - and yet who decry the London bombings are being hypocrites. It could be argued that dropping bombs - or firing missiles - from a military aircraft when there is a risk of civilian casualties is just as cowardly an act as someone leaving a bomb in a public place.

Furthermore, it is no excuse to say or write or believe that such government-sponsored bombings are "justified" because a state of war exists, while such bombings as the London "nail bombings" can never be justified since they are "terrorist". It is no excuse because the individuals and/or organizations responsible for what are described as "terrorist" acts believe or know they are fighting a war, and have often issued a declaration of war before undertaking such bombings.

(2) The NSM was a revolutionary political movement which regarded the Government of this country as not only the enemy, but also repressive - as witness the many laws restricting freedom of speech, freedom of demonstration; and the laws which gave the Police sweeping powers of arrest, detention and interrogation. The literature of the NSM was designed to reflect this viewpoint. The NSM considered the creation of a revolutionary situation in this country as necessary since it wished to build an entirely new society, based upon personal honour, and believed this could only be done by destroying the dishonourable and corrupt society of the present. However, the NSM neither preached, nor saught to incite, what is called "racial hatred". Instead, it strove to propagate the warrior values of honour, loyalty and duty, and make the British people aware of, and come to value, their ancestral warrior culture and warrior heritage.

During my time as leader of the NSM I strove to make these values of honour, loyalty and duty known by what I wrote, what I said, and what I did. My own writings are full of references to how we should strive to act honourably. I can in truth say that when I led the NSM I never did anything which was dishonourable just as I did not seek to encourage anything dishonourable.

I reproduce below an article - *A Cosmic Perspective* - I wrote several years ago. The article reflects the beliefs and attitudes I had endeavoured to use as the foundation of the NSM itself. Since I consider this article reflects the true nature of the NSM it should serve as a further rebuttal of the allegations made against the NSM, its members, and myself.

As I wrote in that article:

> "I personally regret nothing. There is nothing to apologize for; nothing to plead or feel guilty about. I have done nothing dishonourable. What was written, was necessary - an expression of the noble duty I have and which I have striven to do to the best of my ability."

David Myatt
2000 AD
111yf

A Cosmic Perspective

What happens to me, as an individual, is not important - what I do for my race, what happens to my race, is important. Indeed, this duty which I have towards my race is my reason for living - for our primary purpose, as individuals, is to work to secure a future for our race and so aid it to achieve its Destiny, its cosmic purpose.

Most people today, however, do not feel or understand this duty which we all, as living beings dependant upon Nature, have. Furthermore, the unnatural society of our times actively persecutes those who still possess this noble sense of duty. Thus it is that I find myself facing a prison sentence for having written about this duty which we as individuals have toward our race.

Yet prison and its personal hardships are fundamentally irrelevant - they cannot and will not affect what has been written, published, read and acted upon by others. I personally regret nothing. There is nothing to apologize for; nothing to plead or feel guilty about. I have done nothing dishonourable. What was written, was necessary - an expression of the noble duty I have and which I have striven to do to the best of my ability. What was written was what must be expressed, at this moment in the history of our race, if our race is to survive, prosper and fulfil its glorious cosmic Destiny.

My own perspective is not that of my own short lifetime - it is of centuries, of thousands of years. I think not of the life which lies ahead for me as an individual who must die, and possibly suffer, but of the cosmic, organic, process of which I am but one very small part. For I am but a brief living link - a nexus - between the past which is my folk and the future which will be my folk. I am them as they are me: past, present and future. And I like all the individuals of my folk can create or negate the future which can be by what I do, or what I do not do. The promise of the future is latent within me and my life is but a means to strive to make that future real by doing my duty to my folk - but helping my folk survive, prosper and fulfil its Destiny.

If our race is indeed to survive we must have this cosmic vision - this knowledge of ourselves as a nexus between the past and the future. We must know our duty, and do our noble duty, whatever the personal cost to ourselves, as individuals.

For myself, I have simply transmitted in written form in my own native language the wisdom of life - the wisdom of Folk and Fatherland - which already exists, and which has existed for thousands of years before me. I, as an individual, have experienced, thought, and after many years personally re-discovered the cosmic essence which is this wisdom of life - the essence which is now hidden behind the facade of our modern materialistic and unnatural society. Having re-discovered this essence, I have tried to do my duty and express this essence, this wisdom, in words so that others may come to learn the truth about the meaning of life.

My own personal life, my own background - anything and everything to do with me as an individual - are irrelevant, and of no consequence. So it is that I have maintained, and will maintain, a dignified silence about all the rumours, lies and allegations which the enemies of this wisdom have written and spoken about me in the hope of discrediting me and thus what I have written. Furthermore, in the end, my forthcoming trial, and my imprisonment are not important - their only significance being that they will prove the truth and importance of what I have written, as they will reveal this State for the tyranny it is. A tyrannical System which is built upon lies and which has brainwashed its people, year after year and decade after decade, has to persecute and imprison writers who write about the forbidden wisdom. Why else persecute and imprison someone just for writing some articles, some pamphlets or some book?

But the truth about Folk and Fatherland - the almost forgotten wisdom of life - has been re-discovered, written about and so will live on, transmitted by both old and new means. So will it live to reach a new generation and the generations after that until, sometime in the future, this truth will be made real again in a new Golden Age society.

The persecutions of the present only serve to hasten this glorious future of ours, for as the Greek poet Aeschylus wrote nearly two and half thousand years ago, there is and will be a learning from adversity.

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Source:
https://web.archive.org/web/20040419194924/http://www.geocities.com/davidmyatt/replycriticism.html

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